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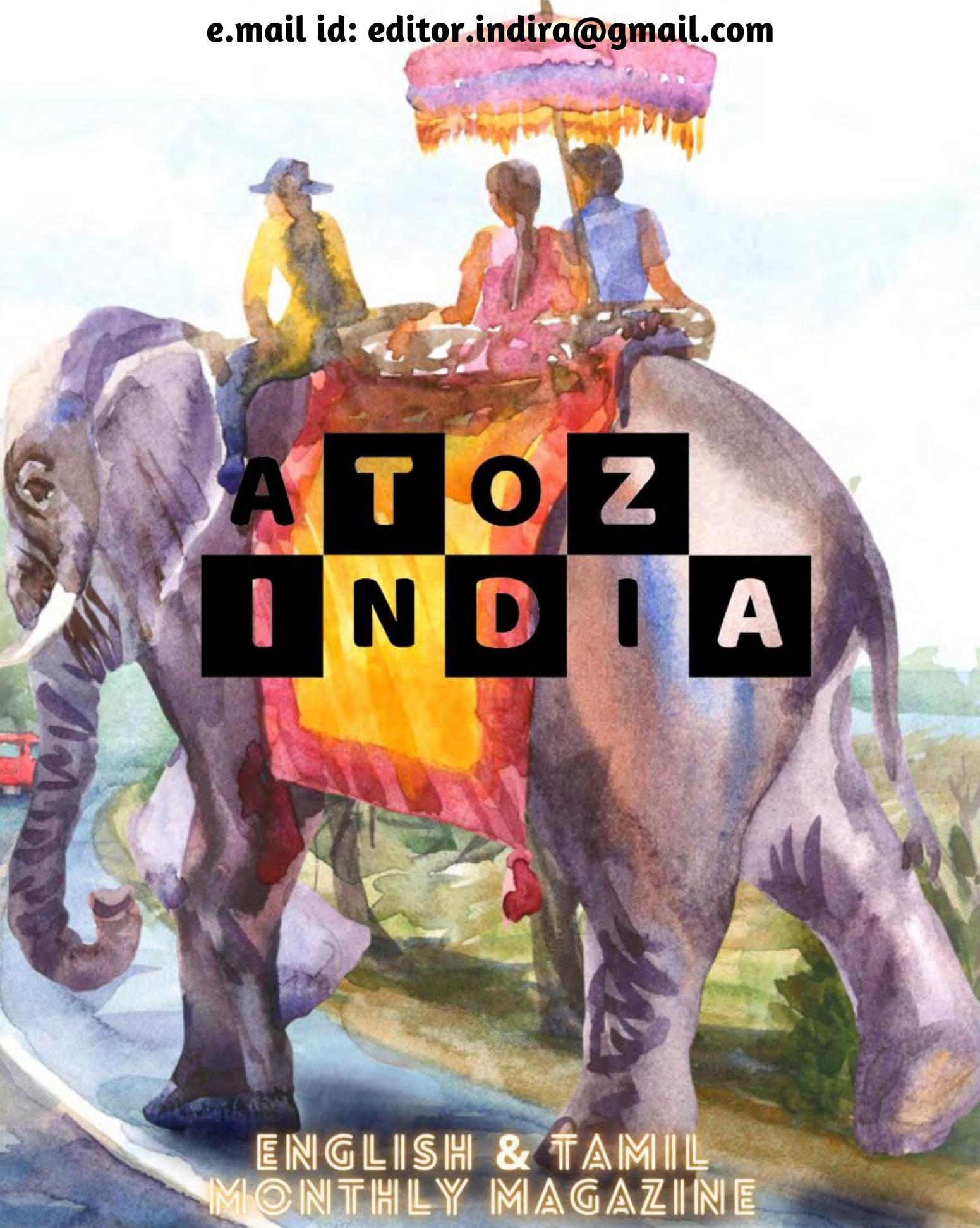


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A large, grey elephant is shown from the side, walking towards the right. It carries a howdah (a seat or carriage) on its back. Three people are seated in the howdah: a man in a yellow shirt and blue pants on the left, a woman in a pink sari in the middle, and another man in a blue shirt and white pants on the right. The howdah is decorated with a pink and yellow canopy. The background shows a landscape with green fields and a few small buildings.

**A T O Z
O N D I A**

**ENGLISH & TAMIL
MONTHLY MAGAZINE**



04

FROM THE EDITOR'S DESK: NARASIMHA JAYANTI - THE FOURTH INCARNATION OF LORD VISHNU

Narsimha Jayanti is another important festival among the Hindus and is celebrated on Vaisakh Chaturdashi (14th day) of the Shukla Paksh. Narsimha is the fourth incarnation of it Lord Vishnu where he appeared as a man-lion that is the face was like a lion and the trunk was like a man. All Lord Vishnu devotees also observe fast on this day.

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SPECIAL ON MAHAVIRA JAYANTI 4TH APRIL, 2023: LORD MAHAVIRA - THE FOUNDER OF UNIVERSAL RELIGION

The entire life of Mahavira is a living inspiration for the rise of self and others.

inside

A TO Z INDIA: Editorial Address



FROM THE EDITOR
A TO Z INDIA magazine covers the Indian through his art, culture, lifestyle, religion, etc. This magazine gives an insight into the life of Indians from an angle uncovered by others. Turn to find out what it is about and to immerse yourself into an entirely different culture.

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NARASIMHA JAYANTI: THE FOURTH INCARNATION OF LORD VISHNU



From the Editor's Desk: Narasimha Jayanti - The fourth incarnation of Lord Vishnu

Narsimha Jayanti is another important festival among the Hindus and is celebrated on Vaisakh Chaturdashi (14th day) of the Shukla Paksh. Narsimha is the fourth incarnation of it Lord Vishnu where he appeared as a man-lion that is the face was like a lion and the trunk was like a man. He had killed demon Hiranyakashipu on this day. All Lord Vishnu devotees also observe fast on this day. It is known that Narsimha appeared during the sunset on Chaturdashi and that is why the puja is performed during those hours. The purpose of Narasimha Jayanti is to remove Adharm and to follow the path of Dharam. Dharam is to perform correct deeds and not harm anyone.

Fasting on Narsimha Jayanti is said to relieve all problems of devotees. They should try to meditate and recite mantras in isolation for better results. There are numerous temples in southern India that are dedicated Lord Narsimha where regular prayers and pujas are offered to the Lord. Strong dedication is required to be priests in the temples of Narsimha and devotees should also meditate while in temple.





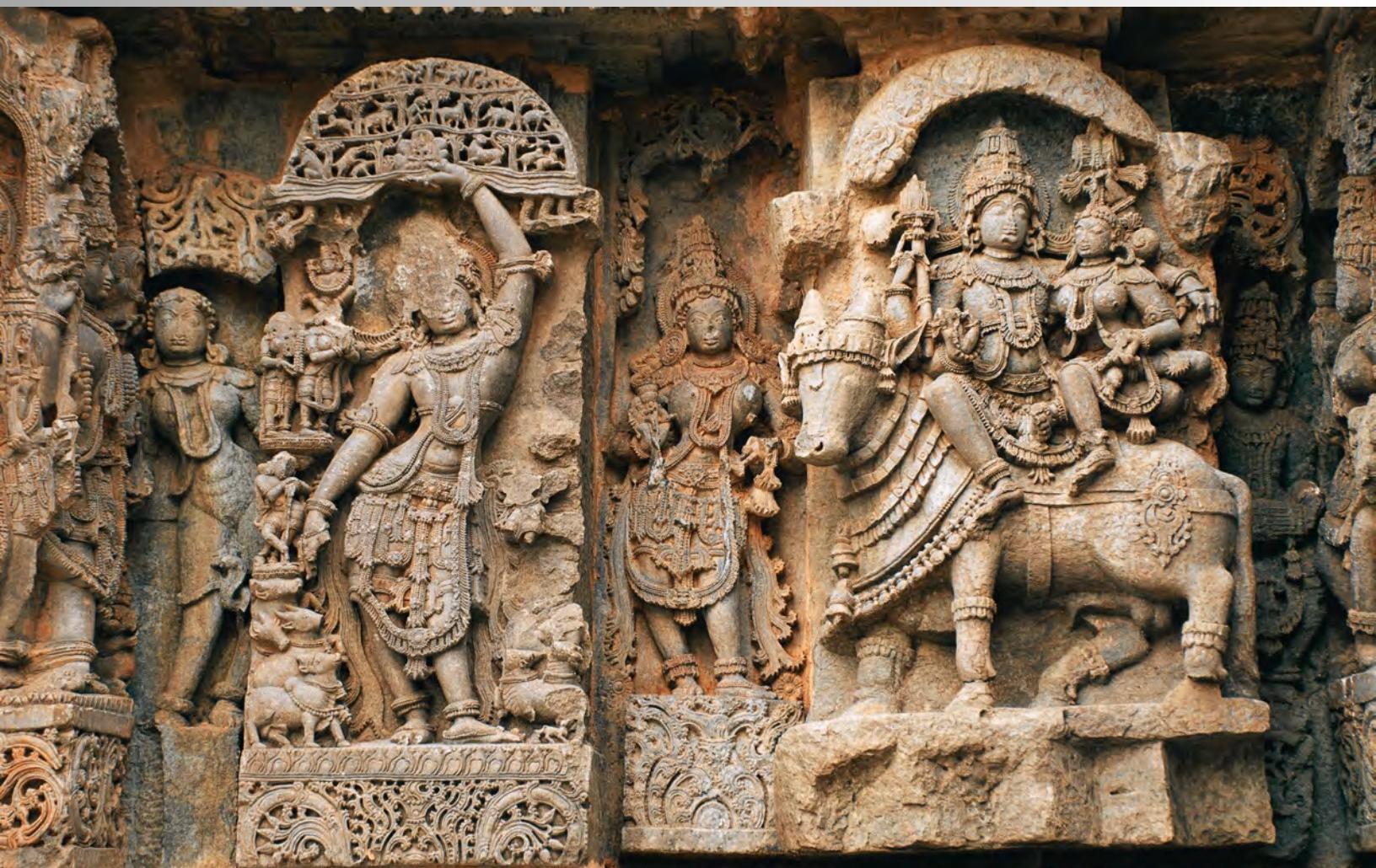
Shiva and Nandi - Travel to the future:

What time is it?

 Adithyan

What time is it? In His case the answer to that could be anything possible from any history book ever written; Who knew of His travels and travails through the portals of that enigmatic thing we called Time? Caves, fire, herds, kings, wars, success, empires, tyranny, spirituality, generosity; He had seen it all. Now, He just had to ask who was the King, or who was the Godman, and by these two parameters He could place Himself in an "Era". Also, He had developed a rather fine sense of being able to tell what part of day it was by 'listening' intently to Sun rays, He could tell what season it was by 'smelling' the sky! And so, in no time at all, He would become quite well anchored in what time it really was.

What time was it? Though it was Parvati who was His inseparable Self, another being also loved being by His side, at all times. Nandi the Bull. Nandi was Shiva's faithful guard, and also His ride rolled into one. All the gods had carefully chosen their mode of transport, Vahan as it was called. In Shiva's case, a bull was His alter ego, and He was often called the bull bannered Lord. When they rode together it was indeed a sight. Not only did they traverse lands and meet peoples of different geographies, but also they travelled through the annals of time itself, witnessing history as a dynamic of the now. And so it was with gratitude that Shiva looked at His watch which Nandi gifted to Him on one of their travels to the future. They did that often, Shiva and Nandi: Travel to the future.





Shiva and Nandi - Travel to the future:

What time is it?

👉 Adithyan

Now this was a great device, and actually it worked more like a compass inasmuch as it could help Him in not getting lost in that ocean of infinity. It was a Longines make, and Shiva liked the insignia on top - a winged hourglass that reminded him of His Damaru. "The Damaru, He had once told Nandi," is also an hourglass if you look at it properly. It contains all the time that has been, and all that will be, and can flip the position of both, if you know how, Nandi." To which the bull had only grunted his loyal approval.





Special on Mahavira Jayanti 4th April, 2023:

Lord Mahavira - The Founder of Universal Religion

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The entire life of Mahavira is a living inspiration for the rise of self and others. He has illuminated millions and millions of people with his aura of positivity. Therefore becoming a Mahavira is a symbol of the meaning of life. To become a Mahavira means to lead a healthy life, to develop immunity, to illuminate the soul and become a person who is self-reliant. Every year we celebrate the birth anniversary of Lord Mahavira, but this year the birth anniversary has to be purposeful, not mere planning. For this, every person should do spiritual practice to look within himself; Mahavira is not only worshiped, but should be imbibed in life. It is necessary that we inculcate the teachings given by Mahavira in our life and practice. Every person prepares to become a Mahavira, then only one can get rid of problems. Mahavira can only become a person who is completely devoted to the goal, whose lifestyle is restrained and disciplined, who has the capacity to bear the sufferings. One who can maintain equanimity, restraint and balance even in adverse circumstances, who is ready to practice silence and heat the body. In whose mind there is a feeling of coexistence towards the whole being. One who not only knows how to change his destiny through effort, but also wishes for a bright future for the entire humanity.

Mahavira was born centuries ago, but his life and teachings are more effective and relevant in today's time of crisis and many diseases. Mahavira is a wave of health-evolution, a smokeless crest of healthy life-light. There is an unnamed river of courage and restraint. There was a hint of eternity in his dialogues. His lifestyle was so dominant that he would have been bound by a once-living. There was such brilliance in his eyes that the one who saw him once could not forget. There was such an invitation in his call for a healthy life that it could not be ignored. His guidance was so perfect that the one who found him could never go astray. His presence was so inspiring that one would get transformed. He said 'appana sacchameja' - find the truth yourself. He did not make anyone run with the help of crutches. If you have the ability to walk on your feet, then you can walk whenever you want and reach wherever you want. He not only illuminated the way, but also created the inner light. These are all the reasons that remind us of Mahavira.

Mahavira believed in a healthy life. They lived on their own. He also taught others to live in himself. They were healthy. No disease could touch him. He gave many sources of health. One of them was the formula – Kayotsarga. Kayotsarga means purification of the body, maintenance of the body, purity and restraint towards the body. Kayotsarga is also the starting point of sadhana and it is also the final point. This is the first understanding of health and the final conclusion. It is the shield for emergency situations involving the body. It is the use of stress-immersion and is free from all sorrows.

Mahavira's sadhana period lasted twelve and a half years. In it he repeatedly used kayotsarga. The wearer of protective armor or bulletproof jacket does not have the fear of being shot, similarly after going into deep Kayotsarga, the effect of adverse conditions of major diseases and deadly and life-threatening attacks is attenuated. Like Mahavira, one who practices Kayotsarga becomes healthy-hearted, becomes light and can lead a happy life by being absorbed in expansive meditation.

The person who wants to get rid of various kinds of diseases, wants to become healthy and has to take medicine in the form of Kayotsarga. Mahavira had the science of medicine whose constituent elements are



not mentioned in medical science, he gave such an unfading system of health, which is as easy as it is difficult. Kayotsarga is a type of penance. In which physical restlessness and anger etc. have to be immersed. The focus has to be on the breath. Is the mind fickle or the restlessness of the mind is the mind. On the basis of this concept, it seems difficult to stop the restlessness of the mind.

In the practice of Kayotsarga, words like relaxation, shavasana or relaxation for the body are used. Kayotsarga is such a door, from where one can get a glimpse of the soul, a feeling of existence apart from the gross body. In Kayotsarga, the body and mind get complete relaxation. There are many misconceptions about Jainism in the public. Jainism is a religion that hurts the body. Mahavira talks of giving rest to the body. How can the principle of suffering be valid in such a situation? Any austerity or penance does not mean to cause pain to the body, but to cultivate the body. The mind cannot be controlled without the body. Therefore, through yogic processes, a way has been made to cultivate the body.

Kayotsarga has a special significance in the field of spirituality. Its usefulness in medical science is also undeniable. Kayotsarga also plays a big role in various investigations done by the modern equipment of medical science. In every medical examination, it is advised to leave the body a little loose and slow down the breathing, it is said to leave the mouth loose even during the extraction of teeth. In case of high blood pressure, it can be balanced by kayotsarga. Unbalanced lifestyle and stress are the major problems of this time. Small and big, rich and poor, everyone is surrounded by this tension. This is a problem for which doctors do not even have a cure. Kayotsarga can be a permanent solution to the problem of stress and fear. If Kayotsarga is done regularly, then there will be no leave for tension and fear to arise. Through Kayotsarga, both body and mind can be kept healthy. Kayotsarga is a mantra for self-meditation, in the same way, health is also a mantra for spiritual practice.

In modern life, the practice of silence, mantra cultivation and restraint is very useful. Silence gives rest, happiness comes. But the glory of silence that is accompanied by Kayotsarga is different. Be it silence, meditation, fasting or any other restraint ritual, all have a useful place in getting rid of diseases. Those who want physical, mental and spiritual health, want to avoid epidemics and diseases, they should use this great mantra Kayotsarga of Mahavira. Kayotsarga is medicine and highway to health. Anyone following this can lead a healthy life.

Lord Mahavira is truly a shining beam of light and the founder of universal religion. He is the savior of the human mind of this creation. Mahavira had given maximum emphasis on fasting, restraint and character. Mahavira's entire life is the culmination of austerity and meditation, so he is self-motivated. The teachings of the Lord are life-giving in which the solution of life's problems is contained. Lord Mahavira is Chinmaya Deepak (a lamp that has the never lasting illumination light) The lamp removes the darkness, but the usefulness of the Chinmaya lamp to defeat the darkness of ignorance is undeniable. In fact, Mahavira's discourses and teachings are millions of beams of light. In order to be flooded with the rays of knowledge, it is necessary to immerse in them, only then will we be able to move towards a healthy life.

Special on Mahavira Jayanti 4th April, 2023:

Lord Mahavira - The Founder of Universal Religion

 Lalit Garg

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Khatuapada, Uttara, Odisha:

Bhairangeswar Temple

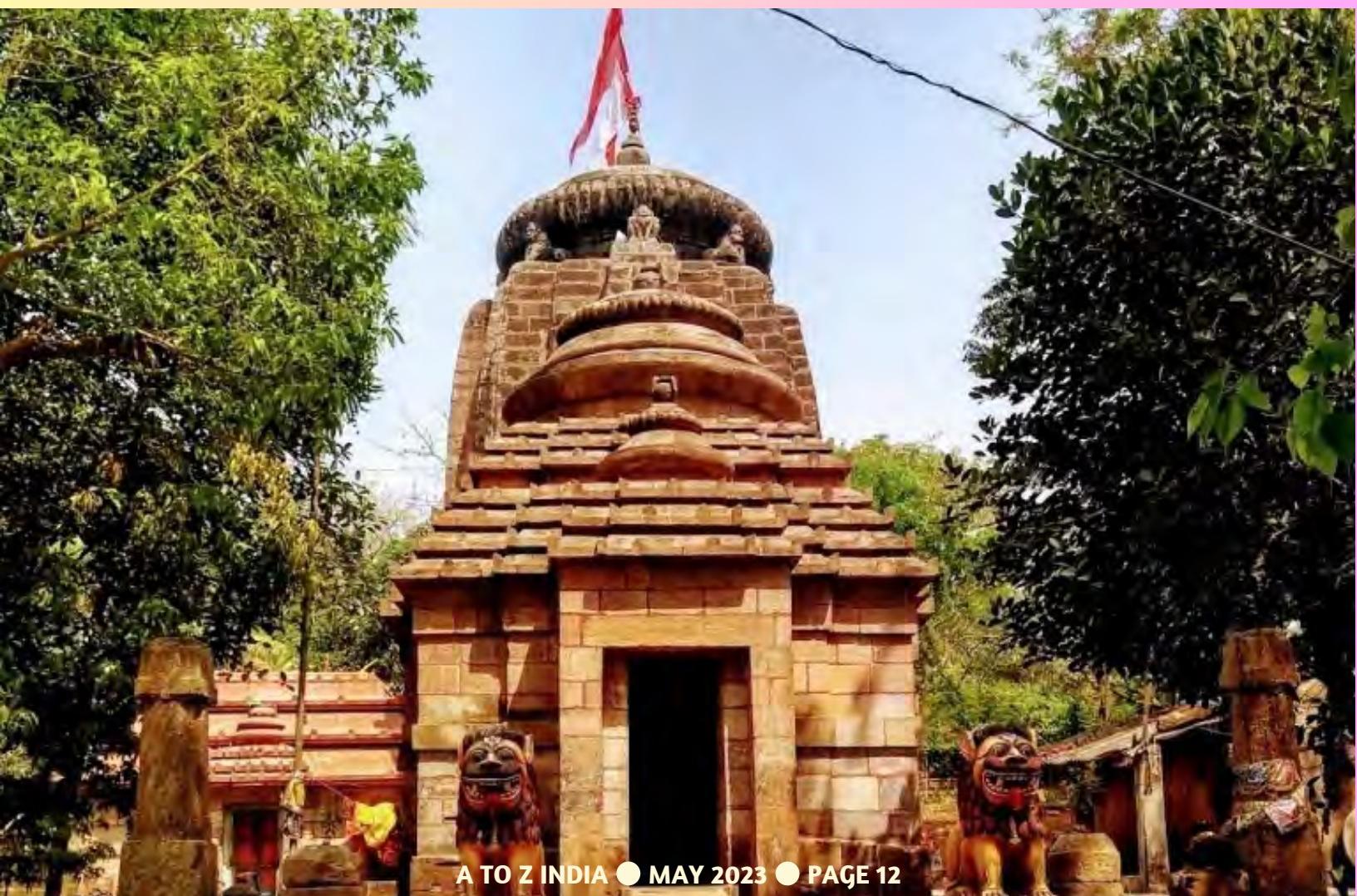


Bhairangesuara Temple is a Hindu Temple dedicated to Lord Shiva located in Khatupada village, on the South-Eastern outskirts of Bhubaneswar in Khurda District in Odisha, India. The temple stands on the foothills of Dhauli, near the left bank of the river Daya.

Bhringeswara Temple built on late 12th century by Somvansi dynasty and later on sculptures added by Eastern Ganga Dynasty dedicated to lord Shiva is replica of early evolving stages of Kalingan architecture where Jagamohana is present in a distorted structure. There is another side-by temple dedicated to lord Ganesha in which a large idol of lord Ganesha is present is believed to be largest after lord Ganesha idol at Lingaraja Temple complex.

Dhauli has been always an important landmark for Buddhist, Jainism and ancient Kalingan dynasties for worship which tells the glorious past.

About location: 1.5kms away from Dhauli Shanti stupa at the foothills of Dhauli hill and 15kms away from Railway station.



Bhairangeswar Temple



Midhun



Bhairangesuara Temple is a Hindu Temple dedicated to Lord Shiva located in Khatupada village, on the South-Eastern outskirts of Bhubaneswar in Khurda District in Odisha, India. The temple stands on the foothills of Dhauli, near the left bank of the river Daya.

History: The temple was believed to be built in 12th century CE by Somavamsis. This temple is currently under the control of Archaeological Survey of India, Bhubaneswar Circle.

The Temple: This temple is facing towards west. The temple was originally built in form of a Panchayatana complex, which features a main shrine surrounded by four subsidiary shrines at the four corners of the temple. But the subsidiary shrines are completely lost. However, the traces of ruins of two shrines can be seen on the southeastern and the northeastern corners. The temple has been built on a raised platform. The temple consists of Rekha Vimana, Antrala and Pidha Jagamohana. The temple is Pancharatha on plan and Panchangabada in elevation. There is a Chandrasila between the doorjamb on the floor, which is decorated with beautiful conches on both the sides. There are two Duarapala niches on either side at the base of the doorjamb. The architrave above the doorjamb is carved with the Navagrahas seated in Padmasana within a niche. Presiding Deity is called as Bhairangesuara. He is housed in the sanctum in the form of Lingam within circular Yonipitha. The exterior walls are devoid of any decoration, except the udoyotasmimha in the raha pagas on three sides & gajakranta on the western wall. Idols of Ganesha and Mahisasuramardini can be seen in the niches around the Vimana. The niche in the south is empty. An image of Hanuman, a female deity, a deulacharini, fragment of an amalaka, six pillar fragments and a couple seated beneath a tree can be seen in the temple premises.

Festivals: Shivarathri, Kartika Purnima, Raja Sankranti and Jalasaya ceremony are the festivals celebrated here.

Connectivity: The temple is located at about 1.5 Kms from Dhauli, 14 Kms from Bhubaneshwar Airport, 14 Kms from Bhubaneshwar Railway Station, 17 Kms from Baramunda Bus Stand, 18 Kms from Bhubaneswar and 28 Kms from Bhubaneshwar New Railway Station. The temple is situated on Bhubaneshwar to Puri Route close to Central Institute Of Freshwater Aquaculture.







Dedicated to Netaji Subhas Chandra Bose:

Poem - Meeting Netaji

 Ayan

If I could meet you today,
What would you say?
Would you be proud? Would you be pleased?
Or would you say nothing – in sheer dismay

Would you still say, this fight
Was worth every soul that cried,
Eight decades since, our growth has earned
Your sacrifice some pride?

Would you still march, if you could
From the edge of faraway lands?
Would you still charge to Delhi's gates
To deliver us from ignoble hands?

By Ayan Adak
e-mail: ayan1adak1@gmail.com



From behind the curtain sheer,
The *Gumnaami* voice may speak,
We need to fulfill our own part
Before we answers seek

Matters not what had happened then,
That time has long since gone,
What matters is where we are now –
Hind – azad, reborn

For, in every era, nations will rise
Kingdoms will also fall
A new Netaji needs to rise
When the nation gives a call

Subhas Chandra Bose in Germany



Dedicated to Netaji Subhas Chandra Bose:

Poem - Meeting Netaji

 Ayan

If we can all wake, understand
This time has need for cure,
He'll come back again in each of us,
In hearts all brave and pure

By Ayan Adak
e-mail: ayan1adak1@gmail.com



And even if not the galaxy,
But just a world we heal
Our long march will make a start
As the bells will softly peal

If he inspires us even today
To help conquer our fears.
We make his sacrifice be worth
His blood and sweat and tears...

Subhas Chandra Bose meeting Adolf Hitler



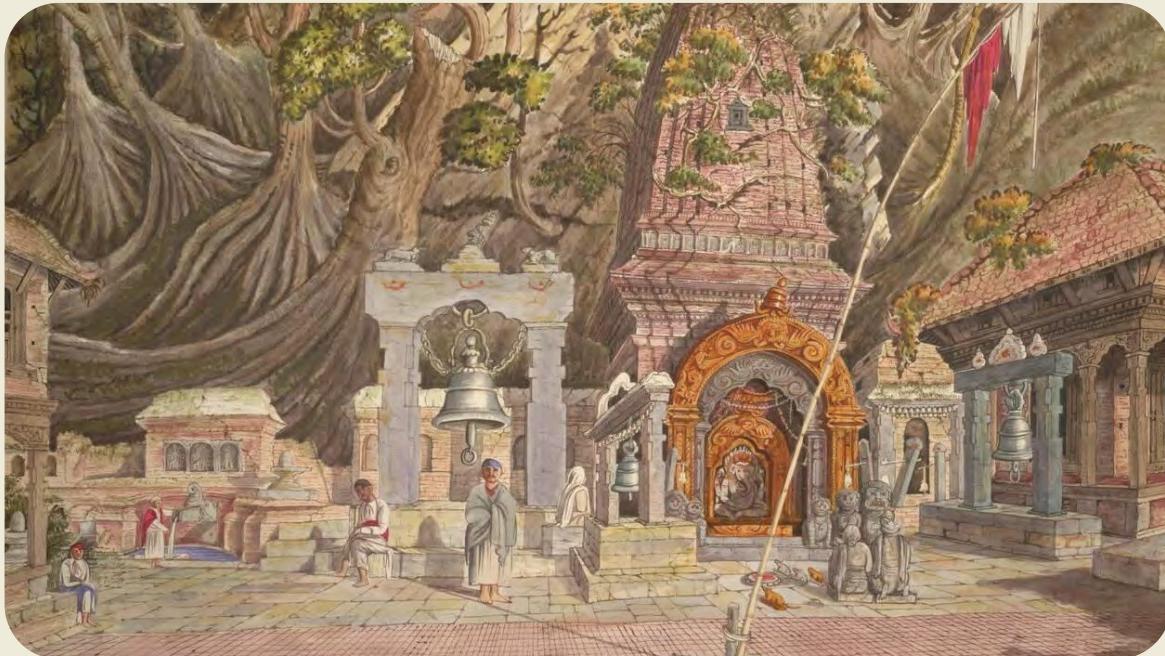
Incredible India: Images of India through Paintwork



India
through
Paintwork



↙ Chandra



Incredible India: Images of India through Paintwork



✍ Chandra





Kanchipuram, India:

Kailashnathar Temple

 [Midhun](#)



Kailashnathar temple in Kanchipuram stands as among the finest in the Pallava temple architecture. Built under patronage of the Pallava King Rajasimha (Narasimhavarman II) between 685-705 CE, the temple architecture followed the Smartta traditions.

The temple is oblong in shape, with a wall built around the temple, a first of its kind in those times. There are 2 Shiva temples within the walled complex. The 1st one is known as Rajasimhesvara, which is built by Narasimhavarman II, & is larger, & located on the western side.

The other temple on the eastern side is known as Mahendravarmesvara, and was built later by Mahendravarman III. The sanctums of both temples hold faceted Shivalingas with a Somaskanda panel (Shiva with Parvati and Skanda) on the rear wall.





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Jewel in the Crown of Angkor Art:

Banteay Srei

 Midhun



Banteay Srei goes by many nicknames such as “**The Lady temple**”, “**The Tiny temple**”, “**The Pink temple**”, arguably one of finest stone carving temple anywhere on earth. This temple is unique as it was constructed by using reddish coloured sandstone, dedicated to Hindu God Shiva, then called as ‘Tribhuvanamahesuara’.

Khmer King Rajendravarman-II came to power at his young age in 944CE. One of his Guru, Yajnavaraha was granted permission to build a temple complex in a rural settlement located on the outskirts of the capital Yashodharapura. This settlement was later named as ‘Ishwarapura’, which literally means ‘The City of Ishwara’.

It is said that the smaller size was deliberate, to focus more on aesthetic excellence. Due to the hardness of the stone used, this temple has retained sharpness and finishing, even after 1000+ years of exposure to natural erosion. The Walls, Archways, and Thoranas are enriched with intricate and miniature sculptures depicting scenes from the Great Hindu epics Mahabharatha and Ramayana. Excellent craftsmanship marks this well preserved temple as the acme of Hindu temple artwork.

Place: Banteay Srei, 32km from Siem Reap city, Cambodia.

Period: Consecration in the year 967 CE as per the inscriptions at the temple, patronised by Yajnavaraha, a courtier and guru of Kings Rajendravarman-II and Jayavarman-V.





Nainativu , Jaffna , Sri Lanka:

Nagapooshani Amman Temple

 Midhun



This temple is one of the two Shakti Peethas in Sri Lanka. This temple is located a good 45 drive and 20-minute boat ride from the city. A ferry boat leaves every half an hour from either side to the island of Nainativu.

This temple is one of the two Shakti Peethas in Sri Lanka. This temple is located a good 45 drive and 20-minute boat ride from the city. A ferry boat leaves every half an hour from either side to the island of Nainativu.

The 108 feet tall gopuram of the Nagapooshani Amman temple is visible from a long distance. On the boat ride, you can see it getting bigger as you get closer. After landing the road straight leads to this very gopuram. Naga or the serpent motif can be seen everywhere in the temple. A big Nandi sits in front of the temple and you meet it as soon as you enter the temple. The temple is big and attracts a huge number of devotees. The main sanctum has the Vigrah of Nagapooshani Amman. On one side is the Utsau Murti in bronze and on the other side there is a huge Sri Chakra-like creation where people offer flowers. I was there on a Friday, so I got to see the procession of the Devi in its full glory.



கொங்குநாட்டில் சைவக்குரவர்களால் பாடல் பெற்ற சிவாலயம்:
ப்ரயாக்ராஜ் திரிவேணியை பிரதிபலிக்கும் பவானி கூடல்

👉 பத்மநாபன்

திருநணா (பவானி), திருச்சௌங்கோடு, கருவூர் (கரூர்), திருமுருகன் பூண்டி, திருப்பாண்டிக் கொடுமுடி (கொடுமுடி), திருப்புக்கொளியூர் (அவிநாசி), வெஞ்சமாக்கூடல் ஆகிய ஏழும் 'கொங்கேழ் தலங்கள்' என்ற சிறப்புப் பெற்றவை. இத்தலங்கள் தேவார மூவர் விஜயம் செய்து அற்புதங்கள் நிகழ்த்திய பெருமை வாய்ந்தவை.

முக்கூடலில் உள்ள பவானி:

கங்கை, யமுனை, அந்தர்வாஹினியான சரஸ்வதி ஆகிய மூன்று நதிகளும் கூடுமிடம் திரிவேணி சங்கமம் (பிரயாகை) என்று அழைக்கப்படுகிறது. இந்துக்களின் வழிபாட்டில் திரிவேணி சங்கமத்துக்கு பேரிடம் உண்டு. உ.பி. மாநிலத்தின் அலகாபாத்திலுள்ள திரிவேணி சங்கமம் புண்ணியத்தலமாகவும் தீர்த்தாடனத் தலமாகவும் விளங்குகிறது. அதற்கு இணையானது தென்னகத்திலுள்ள, பவானி கூடுதுறை என்று தற்போது அழைக்கப்படும் 'திருநணா'. காவிரி, பவானி, கண்ணுக்குப் புலப்படாத அமிர்த நதி என்ற மூன்று நதிகளும் இங்கு கூடுகின்றன. இங்கு புனித நீராடலும் நீத்தார் கடன் மேற்கொள்வதும் மிகச் சிறப்பானவை. லைங்குள்ள சங்கமேஸ்வரர் ஆலயம் ஆயிரம் ஆண்டுகள் பழமையானது. இங்கு சங்கமேஸ்வரர் என்ற பெயரில் ஈசன் குடிகொண்டுள்ளார். இறைவி, வேதநாயகி. இக்கோயில் வளாகத்திலேயே, ஸௌந்தரவல்லித் தாயாருடன் ஆதிகேசவப் பெருமாள் தனி சந்நதியில் காட்சி தருகிறார். இக்கோயிலின் தலவிருட்சம் இலந்தை மரம்.

திருஞான சம்பந்தரால் பாடல் பெற்ற தலம் திருநணா. சம்பந்தரின் திருநணாப் பதிகம் இரண்டாம் திருமுறையில் இடம் பெற்றுள்ளது. அருணகிரிநாதர் திருப்புகழில் இத்தலத்தைப் பாடியுள்ளார். தனது பக்தரான் ஆங்கிலேய அதிகாரி வில்லியம் காரோவின் உயிரை வேதநாயகி அம்மன் காத்ததாகவும், அதற்கு நன்றிக்கடனாக அம்மனுக்கு தந்தக் கட்டில் வழங்கியதாகவும் (1804ம் ஆண்டு) கோயில் தலவரலாறு கூறுகிறது.

ஈரோடு மாவட்டத்தில் இத்தலம் உள்ளது. ஈரோட்டிருந்து 15 கிமீ. தூரத்திலும், சேலத்திலிலிருந்து 56 கிமீ. தூரத்திலும் பவானி உள்ளது. கொங்கு மண்டலத்தின் பிரதானமான கோயில் பவானி எனில் மிகையில்லை.



The Changu Narayan Temple

 Adithyan



The Changu Narayan temple is a religious heritage site located in the Kathmandu Valley, historically known as the Nepa, or Nepal valley, in the province of Bhaktapur, Nepal. The Changu Narayan temple is considered by most to be the oldest temple in Nepal's history.





Kathmandu Valley, Bhaktapur, Nepal:

The Changu Narayan Temple

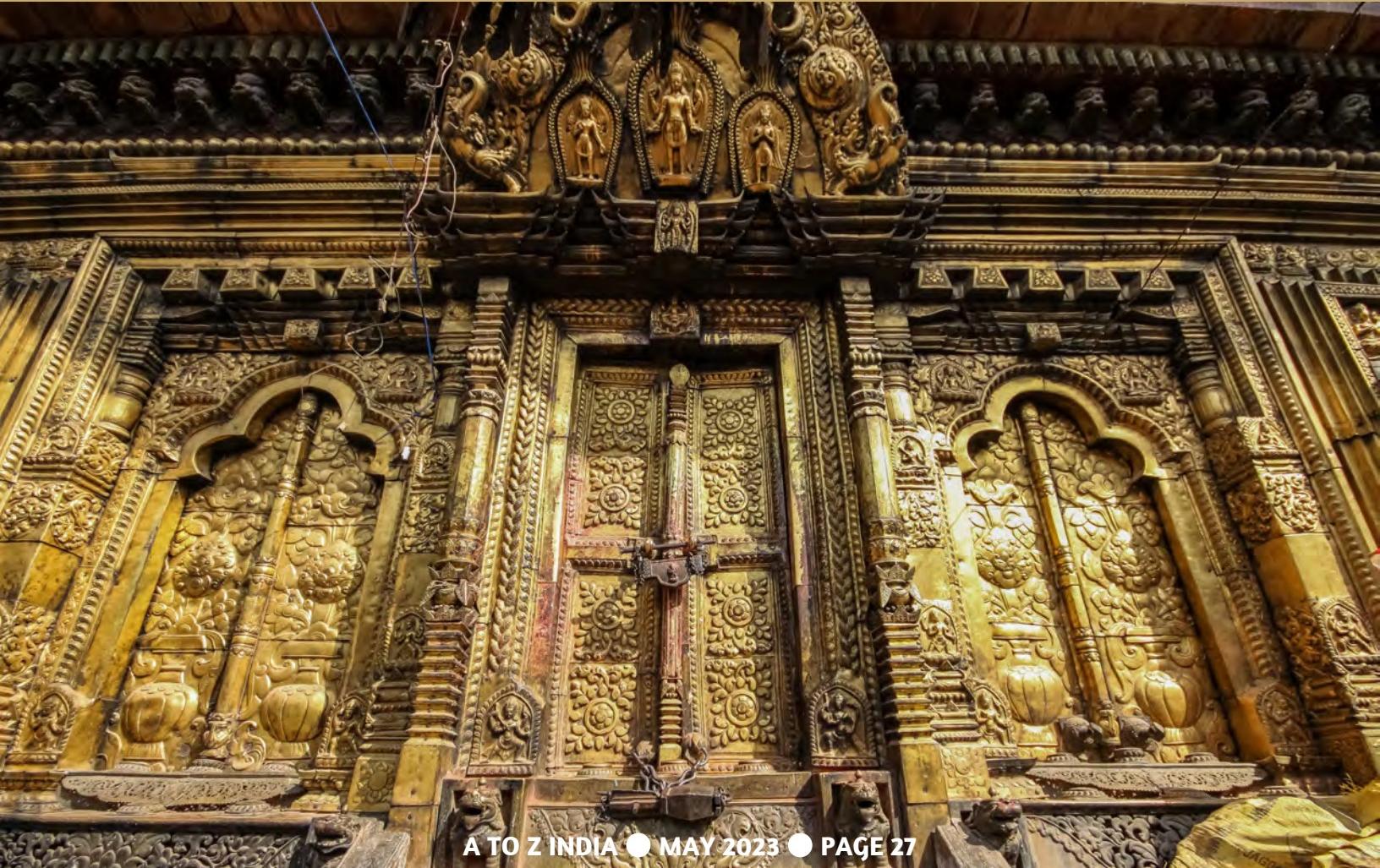
 Adithyan



The temple is located on the top of a hill 12 kilometers east of Kathmandu, the capital and largest city in Nepal, and is surrounded by champak trees. The Changu Narayan temple is considered by most to be the oldest temple in Nepal's history. The exact time when the temple was created is unknown, but it is said to have been created during the time of the Licchavi kingdom (400 – 750CE). The temple pays homage to the deity Vishnu and is considered the most important temple in the valley.

This temple is one of four major temples in Nepal's surrounding area dedicated to the Hindu deity Vishnu. Changu Narayan is the earliest and most famous temple dedicated to Vishnu, but many other temples dedicated to various other deities can be found throughout Nepal. Vishnu first appears in the Rig Veda as a solar deity with a part of him representing the Sun. Vishnu has a wide variety of depictions across the various Hindu denominations. In early Vedic religion Vishnu was a minor god, but as the religion progressed he grew in strength and popularity until he was recognized as one of the most powerful gods in Hinduism.

The temple's origin story stems from an ancient legend concerning the deity Vishnu. A Gwala, or cow herder, had purchased a cow from a brahmin that was renowned for producing large quantities of milk. The Gwala often took this cow to a forest of Champak trees to graze on the grass, however the cow would always go into the shade of its favourite tree where a boy would drink the cow's milk.



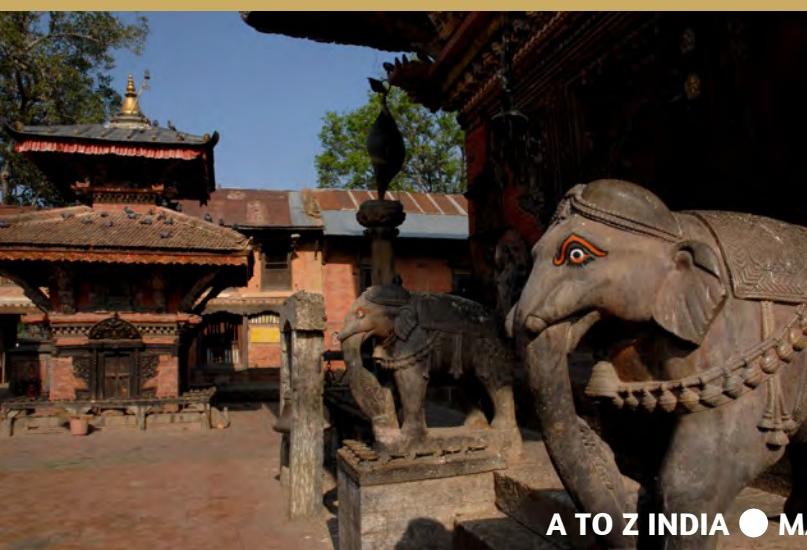
Kathmandu Valley, Bhaktapur, Nepal:

The Changu Narayan Temple

 Adithyan



In the evenings, the gwala would return home to milk the cow but found that he would only get a small amount of milk from the cow. This trend continued for several days and the gwala became very sad. The gwala went back to the brahmin that sold him the cow and explained how the cow was no longer producing the large quantities of milk. The next day the brahmin and the Gwala hid and observed the cow's behavior through the day. They noticed the little black boy drinking the cow's milk and the two men thought that the boy must be a devil that lived in the cow's favorite tree.



The Changu Narayan Temple

 Adithyan



The two men became furious and began to cut down the tree, but when they struck the tree they noticed human blood coming from it. The two got worried and feared that they had committed a serious crime. The Lord Vishnu then emerged to the two men and explained that those events were not their fault. Vishnu then told them his story of how he unintentionally killed Sudarshan's father while hunting in the woods. Afterwards, he was cursed for his sins and wandered the earth until ending up on the Changu hill where he survived using the stolen cow's milk. When the brahmin and the Gwala cut down the tree, Vishnu was decapitated and freed from his sins. After listening to Vishnu's words the two men decided to erect a temple in honor of Vishnu. The temple has been considered sacred since the site was constructed.

The Changu Narayan temple is a two story structure with copper and wood carvings all around it. The layout of the temple has been changed several times due to natural disasters damaging the temple. The four entrances to the temple all feature triple doorways that have been cut into the brick walls of the temple, and on the western entrance there are copper plated sheets molded over the carvings. The temple contains artworks from the fourth, ninth and thirteenth centuries, most of which are Newar art: work from the Newar people, an Indigenous Indo-Aryan group primarily from the Kathmandu Valley. Newa art is centered around Hindu and Buddhist deities, sculptures made in this art style use the lost-wax casting method. The most valued art piece is an earthquake damaged sculpture of Vishnu in his universal form – Vishvarupa. Two other structures just outside of the temple are devoted to Lakshmi. The Centre of the temple has a mandapa, a hallway supported by pillars and a roof, that is used for public rituals. The mandapa was contributed to the temple by Jayprakash Malla, the final king of the Malla dynasty that ruled over the Kathmandu valley from 1200 – 1770 CE. Archaeologists suggest that the mandapa was the origin of the temple and that the brick walls that surround the temple were built afterwards.

The Changu Narayan temple has been plagued with destruction since its creation and has been rebuilt on multiple occasions. The most recent of which was a 7.8 magnitude earthquake that affected most of Nepal and killed over nine thousand Nepalese people in April of 2015. A few of the main support pillars were compromised during the earthquake and a large granite slab fell from the second story laying next to a brass bell tangled in prayer flags. As the temple is upwards of thirteen hundred years old the structural integrity of the temple is not what it once was, combined with illegal mining operations at the base of the hill.

The country of Nepal relies on tourism, making up approximately 10% of the country's total GDP, so with their famous landmarks being so greatly affected it impacts their culture and the country as a whole. Many of the people around the Kathmandu area have taken issue with the government's treatment of the sacred site and blame the destruction on corrupt officials. Global efforts have been started to reconstruct the temple; for example, Germany has contributed thirty thousand dollars of the needed three hundred thousand to start repairs on the heritage site. In Nepal many aspects of ways of life are interconnected from religious to historical to economic elements. The residents around the temple have come together under a common goal of fixing the temple, not only for personal use, but for the benefit of Nepal as a whole.



Thanjavur, India:

Brihadisvara Temple

Midhun



Built in the year 1010 CE by the Chola emperor Rajaraja, it turns 1012 years this year. It took 34 years to complete the construction started by Cholas then the Pandians and the Marathas. The place is also known as Gangaikonda Cholapuram which served as the Chola capital for 250 years.

The Brihadisvara Temple is a Hindu temple located in Thanjavur, India. It was built during the 11th century by the Chola dynasty and is an example of Dravidian architecture. The temple is dedicated to Lord Shiva and is known for its towering vimana (temple tower) and intricate carvings.

Built in the year 1010 CE by the Chola emperor Rajaraja, it turns 1012 years this year. It took 34 years to complete the construction started by Cholas then the Pandians and the Marathas. The place is also known as Gangaikonda Cholapuram which served as the Chola capital for 250 years. Chola dynasty ruled for 5 centuries making it longer than the Mughal and the British rule. At its peak, the thalassocracy Chola Empire stretched from the northern parts of Sri Lanka in the south to the Godavari-Krishna river basin in the north, the Konkan coast, the entire Coast of Malabar in addition to Lakshadweep, Maldives, and some parts of Indonesia and Malaysia.







ஒரு சிறுக்கை:

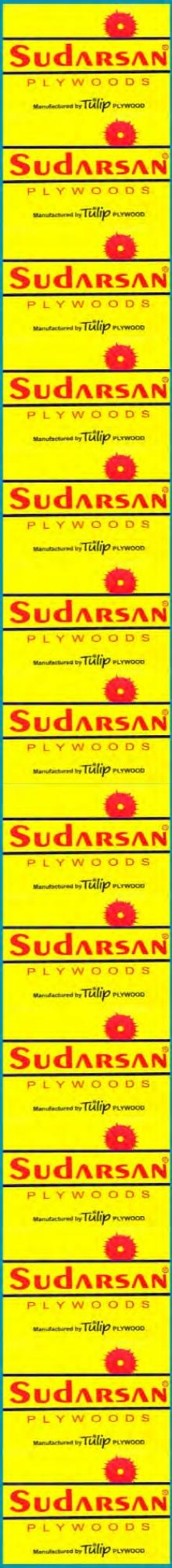
சாதனைக்கான ஆதார சக்தி உங்களுக்குள்ளே கிடக்கிறது

 இந்திரா

எழுதப் படிக்கத் தெரியாத ஒரு ஏழை. ஒரு மாதா கோயிலில் மணி அடிக்கும் வேலையை பல ஆண்டுகளாக பார்த்து வருகிறான். அந்த மாதா கோயிலுக்கு ஒரு புதிய பாதிரியார் வருகிறார். அவர் மணி அடிக்கும் ஆள் எழுதப்படிக்கத் தெரியாதவன் என்பதை அறிந்து, எழுத படிக்கத் தெரியாத ஒருவர் சர்ச்சில் வேலை செய்ய அனுமதி கிடையாது. உன்னை எப்படி வேலைக்கு சேர்த்தார்கள்? இன்னும் 15 நாள் உனக்கு அவகாசம் தருகிறேன். அதற்குள் நீ எழுத படிக்க கற்றுக் கொள்ள வேண்டும். இல்லையேல் உன்னை சர்ச் வேலையில் இருந்து நீக்கம் செய்து விடுவேன் என்று எச்சரித்து அனுப்புகிறார்.

இரவு வீடு திரும்பிய அவன் தன் மனைவியிடம் பாதிரியார் சொன்னதை வருத்தத்துடன் கூறி இத்தனை வயதுக்கு பிறகு நான் எங்கிருந்து எழுத படிக்க கற்றுக் கொள்வேன்? அதுவும் 15 நாளில் முடிகிற காரியமா? என்று கூறி வருந்துகிறான். அவன் மனைவி ஆறுதல் கூறி வேறு வேலை ஏதாவது பாருங்களேன் என்கிறார். இந்த மணி அடிக்கும் வேலையைத் தவிர எனக்கு வேறு என்ன வேலை தெரியும் என்று வருத்தமுடன் சொல்லிக் கொண்டே இரவு சாப்பாட்டை முடித்துக் கொண்டு வீட்டை விட்டு வெளியே நடந்து சுற்று தூரம் சென்றான்.

மன அமைதி பெறலாம் என்ற எண்ணத்தில் கால் போன போக்கில் நடந்தான். ஒரு சிகிரெட் பிடிக்க வேண்டும் போல் தோன்றுகிறது. ஆனால் வழியில் கடை ஏதுமில்லை. சுமார் ஒரு கிலோ மீட்டர் தூரம் சென்ற பிறகே ஒரு கடை இருக்கிறது. அங்கு சென்று சிகிரெட் பிடித்து விட்டு வீடு திரும்புகிறான். திரும்பும் வழியில் மீண்டும் ஒரு சிகிரெட் பிடிக்க தோன்றுகிறது. ஆனால் திரும்பவும் ஒரு கிலோ மீட்டர் தூரம்



ஒரு சிறுக்கதை:
சாதனைக்கான ஆதார சக்தி உங்களுக்குள்ளே கிடக்கிறது

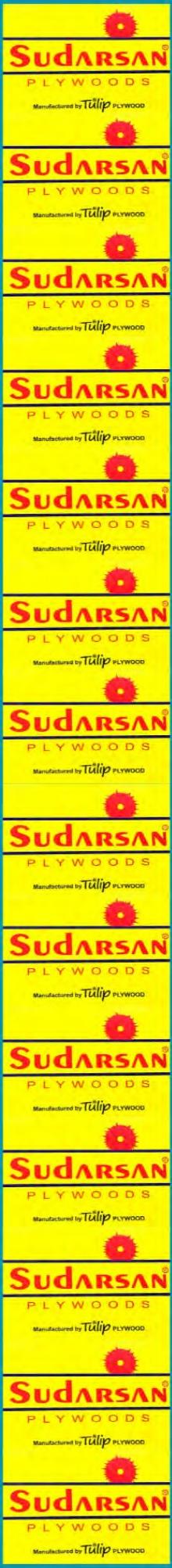


நடக்க வேண்டும்.

இப்படி அவன் நினைத்த வேளையில் ஒரு யோசனை தோன்றுகிறது. இந்த ஒரு கிலோமீட்டர் தூர இடைவழியில் நாம் ஒரு சிறு கடை போட்டு சிகரெட், பீடி விற்றால் என்ன? இந்த யோசனையில் மறுநாள் ஓரிடத்தில் தரையில் துணி விரித்து சிகரெட், பீடி தீப்பெட்டி ஆகியவற்றை விற்க தொடங்குகிறான். விரைவிலேயே அது ஒரு பெட்டி கடையாக வளர்ந்து பிறகு எல்லா பொருட்களும் விற்கும் டிபார்ட்மென்டல் ஸ்டோர் ஆகி விடுகிறது.

பின்னர் நகரின் முக்கிய இடங்களில் அது கிளைகளை உண்டாக்கி அக்கம் பக்கத்து ஊர்களிலும் கிளை பரப்புகிறது. இப்போது அவன் குறிப்பிடத்தக்க கோஸ்வரர்களுள் ஒருவன். வங்கியில் அவன் பணம் கோடிக்கணக்கில் சேர்ந்திருக்கிறது. அந்த வங்கிக்கு புதிதாக ஒரு மேஜேஜர் வருகிறார். இவன் கணக்கில் ஏகப்பட்ட பணம் வெறுமனே முடங்கி கிடப்பது பார்த்து இதை அதிக வட்டி கிடைக்கும் திட்டங்களில் அவர் முதலீடு செய்யலாமே என்று கூறி அவனை வரவழைத்து விஷயத்தை சொல்கிறார். இவன் வங்கி மேஜேஜரை பார்த்து எனக்கு வங்கியில் உள்ள முதலீடு திட்டங்கள் பற்றி எதுவும் தெரியாது. அதனால் சம்பாதிக்கும் பணத்தை எல்லாம் சும்மா போட்டு வைத்திருக்கிறேன் என்கிறான்.

அதை எல்லாம் நான் பார்த்துக் கொள்கிறேன் இதோ இந்த விண்ணப்பத்தில் ஒரு கையெழுத்து மட்டும் போடுங்கள். மற்றதை வங்கி நிர்வாகம் பார்த்துக் கொள்ளும் என்கிறார் மேஜேஜர். அவன் எனக்கு கையெழுத்துப் போடத் தெரியாது. நான் எழுதப் படிக்கத்



ஒரு சிறுக்கதை: சாதனைக்கான ஆதார சக்தி உங்களுக்குள்ளே கிடக்கிறது



தெரியாதவன் என்கிறான். மேனேஜர் ஆச்சரியத்துடன் என்ன உங்களுக்கு எழுத படிக்க தெரியாதா? எழுதப்படிக்கத் தெரியாமலே இவ்வளவு பணம் சம்பாதித்து இருக்கிறீர்களே இன்னும் எழுத படிக்க தெரிந்திருந்தால் என்ன செய்திருப்பீர்கள் என்று சொன்னார். அவன் அமைதியாகச் சொன்னான் எழுத படிக்க தெரிந்திருந்தால் நான் மாதா கோவிலில் மணி அடித்துக் கொண்டிருப்பேன். இது உலகப் புகழ்பெற்ற பிரெஞ்சு எழுத்தாளர் மாபாசான் அவர்கள் அவர்களுடைய ஒரு சிறுக்கதை.

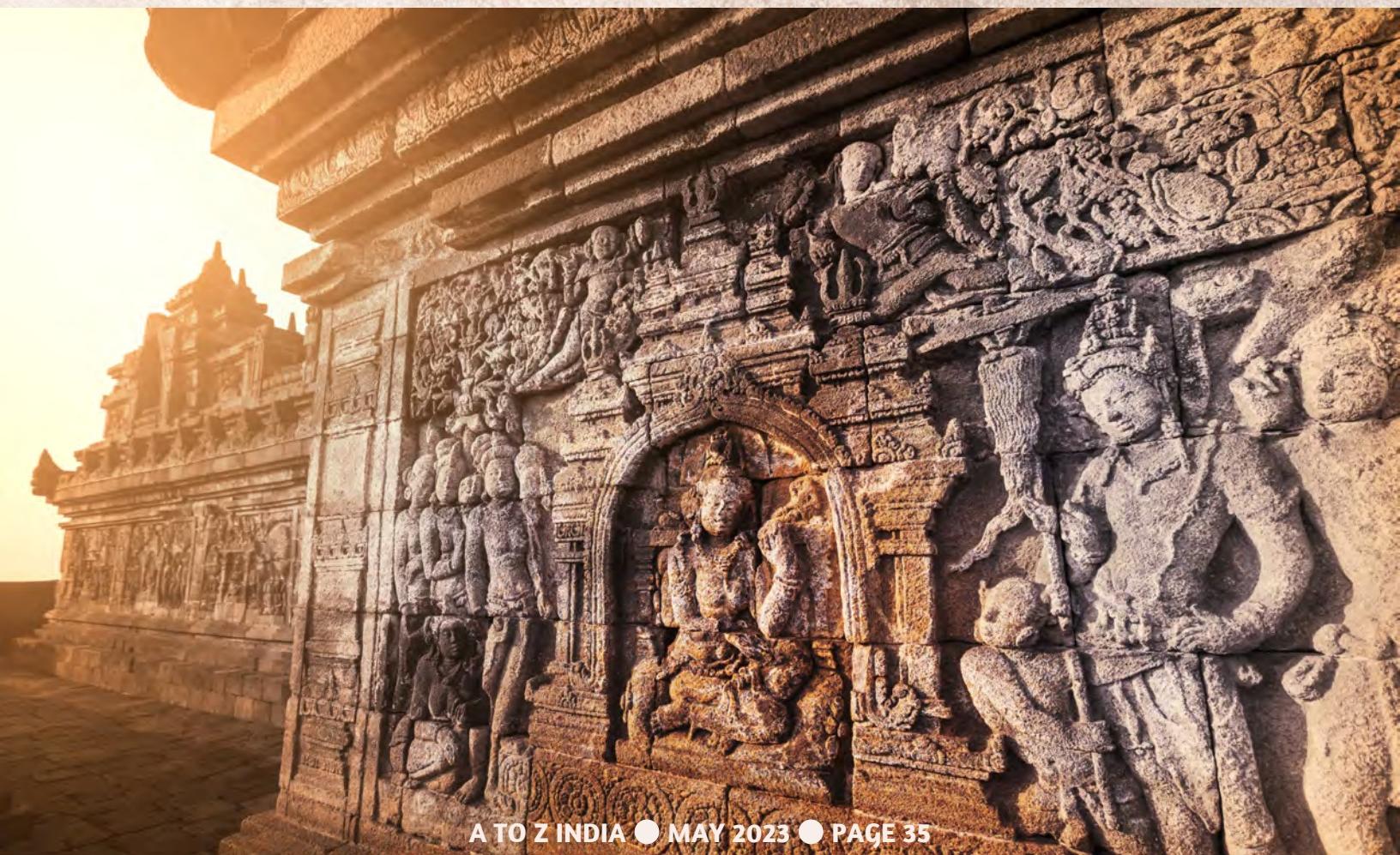
இந்த கதை உணர்த்தும் உண்மை தனக்கு மாதா கோயிலில் மணி அடிக்கும் வேலை போய்விட்டதே என்று மனம் குலைந்து போகாமல் அவன் உறுதியுடன் அடுத்த கட்ட வேலையில் ஆர்வத்துடன் இறங்கியது. சாதிக்க வேண்டும் என்ற எண்ணம் யாருக்குத்தான் இல்லை. சாதனைக்கான ஆதார சக்தி உங்களுக்குள்ளே எங்கோ ஒரு முலையில் உறைந்து கிடக்கிறது. அதை தூண்டிவிட்டு எழுச் செய்தால் நீங்கள் எதிர்பார்த்திராத அசுர உயரத்திற்கு உங்களை கொண்டு செல்லும் என்பதே நிதர்சனம்.





The Indic civilization has been under assault for several centuries now, in a violent debilitating process that has led to the loss of knowledge, severe restrictions on the civilization, and an impoverishment of mind and body. Today we see intensified assaults on the Indic civilization from all sides - media, academia, government, judicial, missionaries, naxals, commies, leftists, deracinated natives, and foreign bodies. The common link and driver in all these bodies is the upholding of an unchallenged bigoted narrative on the Indic civilization. Distortions, biases, misrepresentations, omissions, demonization, criminalization and outright destruction of the Indic narrative by the above has led to widespread internalization of a jaundiced, Hindu phobic view of the Indic civilization, leading to a total loss of identity.

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Jayankondam, Ariyalur district, Tamil Nadu, India:

Gangaikonda Cholapuram



Gangaikonda Cholapuram is a village located near to Jayankondam, Ariyalur district, Tamil Nadu, India. Gangaikonda Cholapuram was the capital built by Rajendra Chola to mark his victory over his northern neighbors. His generals brought water from the Ganges (to symbolize the territories subdued) and mixed it in a lake at Gangaikonda Cholapuram and thus the name Gangaikonda which literally means the bringer of the Ganges.

Gangaikonda Cholapuram was the capital built by Rajendra Chola to mark his victory over his northern neighbors. His generals brought water from the Ganges (to symbolize the territories subdued) and mixed it in a lake at Gangaikonda Cholapuram and thus the name Gangaikonda which literally means the bringer of the Ganges. Such titles, the establishment of the capital and the magnificent temple were to publicize the Samantachakra of the Cholas and consequently their status and grandeur. The only remaining building that indicates the magnificence of the Cholas at this time is the temple then known as Gangaikonda Cholisvaram and now synonymous with the capital and so called Gangaikonda Cholapuram by most people.

Similar in design to Rajarajeshwara/Brihadeshwara temple at Tanjore this temple too has a main shrine dedicated to Shiva and subsidiary shrines in a huge enclosed courtyard.





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ஆங்கிலம் மற்றும் தமிழ்
மாத இதழ்



The festival of Meenakshi Thirukalyanam celebrates the divine wedding of Meenakshi Amman with Lord Shiva. On this day, devotees flock to the Meenakshi Madurai temple.

MEENAKSHI THIRUKALYANAM 1ST MAY 2023